

342 2. east. Thus oriented, the house is excellently ventilated and im-
 341 mune from the invasion of gnats and other insufferable mosquitoes,
 which are the agony of those who live in the heart of the forest
 or on the banks of streams. The rays of the rising sun penetrate
 freely into the house and overcome the morning cold, which is
 quite intense. The *clig* is only for adult men, warriors, and
 340 their sons over eight years of age.

343 Each warrior drags his hammock wherever he pleases in-
 side the house.

347 On the ground, and also towards the east, stand three rows
 of posts connected by crossbeams where the warriors swing their
 hammocks on clear summer nights. [102]

352 Each warrior keeps within his reach everything he owns, hang-
 ing from the roof of the *clig* above his hammock -- bows, arrows,
 warclub, and horn.

352 They all sleep in hammocks woven of cotton thread and so
 352 small that they must lie motionless so as not to fall on the floor.

461 The cotton is plucked by the Indian women, who also pre-
 246 pare the thread and the sewing.

354 Inside the *clig*, nearly three hours at night amid the warriors'
 hammocks.

342 Around the *clig* stand the houses of the women, which also
 341 shelter the children of both sexes, the decrepit old men, and the
 sick.

In Mundurucu these houses are five in number, quite large,
 built with greater care [than the *clig*], higher and completely en-
 closed, having as a door only one opening or sometimes two. There
 are no interior partitions whatever: the house is altogether com-
 munal, but the mothers, with their children, their decrepit old
 men, and their sick, each take care of one part of the house and
 352 there hang their hammocks. Near them they keep their imple-
 ments, namely, bows, horns, baskets, etc. In the center of
 351 the house stand one or two ovens to make manioc flour: they con-
 sist merely of crude stones, more or less flamed, standing on
 other stones. A fire burns under this oven. The warriors may
 352 come into the women's house whenever they please: but the women
 352 never set foot in the *clig*. It is in the women's houses that the
 most precious objects are kept, such as feather ornaments,
 ornaments of human teeth, monkey heads, etc.

THE LOCAL GROUP

among the members of the house. This collectivism may ⁹⁶ be seen in the fact that each household has but one fire-⁹⁷² place, where all cooking is done. Food for the entire ex-^[94] tended family, including the portion to be contributed to the men's house, is prepared there, and the cooking is done by any women who happen to be in the house at that time. Water is fetched from the stream in gourd by the women ^[92] and is freely used by all occupants.

The unitary nature of the extended family of females in ⁹⁶ distribution and consumption applies also to the organiza-⁹⁷² tion of production. Although gardens are nominally con-⁹⁸ sidered to be the property of the men who choose the site ^[92] and organized the work of clearing it, the owner's wife is generally assisted in weeding and harvesting by the other women of the household. Also, any woman of the extended family feels free to go to the garden to dig yams or gather minor vegetable crops—formal ownership has limited meaning when the yield is unquestioningly shared by the household.

Cooperation and collectivism extend to relationships be-²²⁴ tween households also. When a hunter kills a large game ⁹³ animal, it is immediately butchered, quartered, and ⁹⁷⁶ equally divided among the houses of the village. This is rational economic procedure, because fresh meat spoils in a very short time in the Tropics, and waste would result if the extended family kept all the kill. Furthermore, frequently only one or two men come and kill game during a day's hunt; inter-house sharing thus has a mutual economic security aspect. But beyond these considerations, it is considered proper to divide food. Thus, even if a man from each household kills a wild pig, the animals are still quartered and divided. There is symbolic importance in such exchange, and failure to share food freely is a serious breach of etiquette. The strongest bonds of gift giving is ⁹³